UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

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FAITH AND DUTY

God made me; I will not apologize—
The workmanship is His; if firm and fair,
The credit of its strength I do not share;
If it be rudely reared, and men despise
Its quaint design, and deign to criticize,
I make no murmur for I have no care,—
I question not the Builder, here nor there,
Believing still that all His ways are wise.
This is the one sweet duty that I claim:
To keep the palace chambers cool and pure
And lily-chaste within, while they endure,
And all the many turret-lights aflame;—
To pour love's wine, and bid the world take part.

—*James Newton Matthews.*

The Rev. David Ross, a famous Scotch minister, addressed the Chicago Sunday Evening Club in Orchestra Hall last Sunday night, and he is reported in the headlines of the Monday morning daily as having said: "Even capitalists may serve God." He is further reported as saying, "A big business man can be unselfish and straightforward." A right wholesome suggestion. Let the capitalists take the hint and let the big business men demonstrate the Scotchman's theory, and it will be well for capitalists and community.

A good Methodist minister in Indiana asks for a barrel-full of postal card petitions to the next General Conference to restore the historic title of "Presiding Elder" in place of the recently adopted "District Superintendent." Were heretics admitted, UNITY would like to contribute a postal card into the barrel. At the time of the change UNITY protested. We suspect that the office under the new name is quite as difficult to administer, while the new name ignores, if it does not discount, much noble sacrifice and high living in the past. Progress is not attained by cutting off the tap-roots of history. UNITY is too conservative for this verbal iconoclasm which a smart Methodist Conference indulged in. We recognize the "Elder" even though he buttons his collar in front, wears a cut away coat and calls himself a Superintendent, and we like him none the less.

We take pleasure in reprinting in another column an article on "The Social Message of Charles Kingsley" by Dr. C. W. Barnes, from the columns of the *Northwestern Christian Advocate* of January 24, 1912. It is not too late to find inspiration in the kindling word and the more kindling lives of the three great social prophets in the pulpit of the last generation. The elder men in the ministry of all denominations can testify to an inspiration and guidance in their training and in the early years of their ministry to Charles Kingsley, F. D. Maurice and F. W. Robertson, which the younger ministers can scarcely afford to miss. Robertson's sermons, Kingsley's stories and Maurice's spiritual insight are still available. In many respects they are still not only the pioneers of a sociological interpretation of Christianity but prophets of an interpretation even yet but little understood and poorly appreciated.

A student in one of the theological schools of Chicago recently wrote the Head Resident of the Abraham Lincoln Centre asking: "Do you think that religious work has a place in any settlement? Most Chicago settlements have no religious work. Some have. I am very anxious to know just what relation religious work should bear to settlement work if any at all." This correspondent has put the question in its most perplexing form and the answers will necessarily be divergent and antagonistic. But we would suggest a companion question more easily answered,—"Do you think that religious work has a place in a crowded city without settlement activities?" Or, to be more concrete: "Can a church retain its vitality without laboring to embody its principles, to carry out its behests, and to realize to some degree its pretences?" It may be possible, even wise in some cases, to undertake to do the social work inadequately represented by the term "Settlement" without formal recognition of the religious appeal and sanctities belonging to the church, but is it possible for the church to stand effectively for its ideals without at the same time harboring, welcoming, creating the activities of which the word settlement is but a recent and inadequate sign?

At last it is reported that the present Secretary of War proposes to evacuate sixteen, perhaps eighteen military forts, scattered between the Lakes and the Rockies, thereby saving $5,500,000 annually. This step is justified by the further announcement that over thirty millions have been spent on these posts during the last ten years and every dollar thus expended has

been an argument against their abandonment. This argument, if we understand it, is an attempt to justify previous waste by its continuance, the Department preserving its face by keeping up the expenditure. The logic of the situation might suggest to the Department the further economy of disbanding the troops there concentrated. Let the privates go to work and help plant and harvest the crops in these territories. The officers might lay off their buttons and direct the construction of roads; perhaps, if they can get a certificate, they might seek positions as school masters. "But what will we do in case of war?" exclaims the burdened politician. These boys would be on hand, all the huskier for having planted, cultivated and harvested corn in Dakota. The Regular Army has never been much of a dependence in war. Citizen soldiers are the dependable elements in the defence of the nation even in times of war, but if the nation behaves itself it will have no war, and a little more painstaking in the training and the disciplining of our higher functionaries, a little more application of Bible ethics, is a better safeguard against war than all the forts that can be built and maintained in the arid regions of the United States, where the more heroic invading armies would never care to go, even for the sake of shooting American soldiers and pulling down an American flag. What would the soldiers of an invading army do with Fort Robinson in Nebraska and Fort Missoula in Montana after they took them? Wouldn't they soon get hungry and thirsty out there?

The Mayor of Indianapolis has shortened the distance between the producer and the consumer by offering in open market potatoes and other vegetables at cost price through eliminating as many of the middlemen as possible. The Rev. Mr. Peters, of New York City, has been offering groceries on the same principle for the benefit of the poor, and now Superintendent J. L. Whitman, of the Chicago House of Correction, is harvesting the surplus ice of January from the prison pond by the use of prison labor for the benefit of the poor next summer. The Ice Trust announces the rate for next summer at forty cents a hundred weight, but Jailer Whitman will be prepared to deliver ice to the poor at the rate of eight cents per hundred weight. Is there not here a lesson that "he who runs may read?" In the complexity of modern life middlemen are necessary, commodities must be handled between the producer and the consumer, and these handlers should receive reasonable compensation, but when they are unnecessarily multiplied for the sake of making more livings *en route*, particularly when among these manipulators of products are those who neither produce nor consume, but who are permitted to amass great fortunes, then the inequality becomes most apparent. It does not require the best brain of the community nor yet the hardest worked muscle merely to manipulate the finished product. The hardworking men at both ends of the line have interests which need to be guarded by law, public sentiment and enlightened conscience, with at least as much vigilance as the interests of these middlemen. That is sound political economy as well as high religion which shortens the line between the producer and the consumer as much as possible. The action of the Methodist minister, the New York pastor and the Chicago jailer are significant hints which enlightened legislators, municipal, state and national, may well consider and in due time act upon.

A correspondent objecting to our position concerning the four Polish murderers under sentence of hanging, accuses us of a "softish sentimentalism," and asks if we are "prepared to push the advocacy of literal obedience to the ideal commands of the Sermon on the Mount as the immediate duty of the citizens of Illinois." We are far more anxious to push the conditions of the Sermon on the Mount right now in Illinois than we are to realize them in some coming Kingdom of Heaven in the sky or beyond the river of death. We have yet to learn of any country that has been wrecked by too much attention to the Beatitudes, and we know of no court that has lost its power from too keen an appreciation of the Golden Rule. Our correspondent, who is a D. D., is kind enough to say that the above is the position "of a most lovable anarchist." If we read our New Testament aright the Master was subject to some such accusations, and he got into serious trouble because of his anarchy. Seriously, we respect the perplexities of this Doctor of Divinity and share them, but we do not believe that discipline is menaced by kindness, or that the "modern contempt for restraint in the minds of young America" is to be cured by the severity of the punishment, but rather by inevitable kindness and prompt effectiveness. Discipline is the word, but the disciplinary power of the gallows upon an individual or the State is a questionable matter when studied in the light of history. Our correspondent asks further: "Why not let the law take its course while the compassion and the desolation implied by the whole proceeding force itself on the mind of the age?" Because we object to the gallows not as an abstract but as a concrete instrument, and if it is to be discussed at all it is to be discussed in the light of its particular application. The Editor of UNITY, in connection with others, exercised only the right of petition, which is at least as deeply rooted in tradition and law as is the "City of Refuge" of the Mosaic scheme, the Asylum of the Greeks, and the Sanctuary of medieval Christianity.

The position of the petitioners is not that the gallows is unnecessary in some cases, but that it is unnecessary and pernicious in *all* cases. And so we protest, even in this case of unquestioned atrocity.

"The Social Service Club"

Two nights in a sleeping-car and fifteen hours and three addresses in Lincoln, Nebraska, made up the incidental experience in the routine of the Senior Editor of UNITY last week. In the morning he gave a convocation address before the student body of the University of Nebraska, a university which he first addressed nearly thirty-seven years ago, when it was housed in a solitary, dreary, red brick building on a naked, wind-swept prairie. In the evening he gave his lecture on "Robert Browning, an Introductory Study," to an audience that well filled the auditorium of All Souls Church. At noon he addressed a club of the above name, "The Social Service Club," gathered for luncheon in the "ordinary" of one of the leading hotels of the town. Noon luncheons are nothing new these days for promotion of ideas and movements. The most approved way of promoting any "cause" nowadays seems to be the banquet method. Even the saints expect to gnaw their way into the kingdom, and the reformers are inspirited in their march to the New Jerusalem, not by the music of the tom-tom, as were their fore-elders, nor yet of the fife and drum, as were their fathers, but by the clink of knives and forks on china. One of the most efficient civic organizations in the city of Chicago is the City Club which, on the slightest provocation, summons its members to a noon-day luncheon that they may be addressed by whoever may come along with a message which the management deems important.

The unique thing about the Lincoln Club is the fact that it is a men's and women's club. Male uplifters bring their wives and women reformers come bringing their husbands also, and the detached men or women are entirely at home when they come alone. In this company of a hundred or more were found the leading representatives of the bench and bar, the medical profession, clergy of various labels, school teachers, professors, members of charity organizations and representatives of State, County and City activities. Women as well as men left their tasks at noontime, came in their work-a-day dresses, and consequently brought their working brains along with them. The fifty cent table d' hote luncheon was promptly and attractively served, leaving full forty minutes for the man from Chicago to talk about "The Hindrances to Municipal Advancement." It was a formative meeting. There was the adoption of a constitution and the election of officers, which elevated Judge Frost to the presidency and Miss Helen Jones to the secretaryship, one an eminent representative of the bar, the other a faithful and diligent functionary in the office of the State Commission in charge of dependent children.

No matter what was said at this particular meeting, we deem it worthy of editorial comment because we hope it is prophetic of the new type of club that is to come. A club of men and women, a club that will seek the social amenities on the line of serious thought and public spirit rather than upon the lines of society functions where men and women come together in "full dress," half dress and low dress, with the conventionalities belonging thereto.

There is also an element of sanity in thus using daylight for the amenities of life. It is true that the "day laborer," and unfortunately he represents the larger number of wage earners, has but an hour's nooning, but even this, when the luncheon is ready on the table and the service prompt, will enable one of those who desires to attend to have a handshake, a friendly greeting, and to hear considerable of the talk at such a gathering. But it is also true that in city life there is a large constituency that can, on occasions, snatch an hour and a half or two hours out of the noon time, to enjoy such pleasant amenities and to take part in such serious discussions. What we commend, then, in this Lincoln experiment, is the noon-day feature, the informal characteristics, the wide range of membership reaching from wage-earning women to stately clerics and dignified judges, ranging through all political parties, religious sects and social and financial classes, and, above all, the bi-sexual feature, which brings men and women together on the higher levels in the interests of serious problems, thus yielding the fullest social joys and the freest social intercourse.

The time was when UNITY's protest against the uni-sexual club was looked upon with suspicion and regarded as unfriendly criticism of the "Women's Club Movement," which UNITY early declared to be one of the two most unique and valuable contributions of the nineteenth century to social progress in the United States. But now the women themselves are beginning to get sick of one another, and are growing ashamed of their exclusiveness. At the recent civic dedication of the Men's City Club in Chicago, previously alluded to in these columns, the President of the Chicago Woman's Club, which is the mother of the numerous women's clubs in Chicago, and is still the woman's club *par excellence,* earnestly and eloquently pleaded for the coming of the club, or some combinations under other names, that will bring men and women into sympathetic, systematic and organic relations in the interest of the nobler life of the community.

Perhaps after all, this going forward will be found to be only a harking back to the fundamental princi-

ples of the Church, which for all its faults has always appealed to men and women and brought them together in behalf of superlative interests. The physical as well as the spiritual and social equipment of the modern church is admirably adapted to the fostering of these new Fellowships and higher Alliances. The "Women's Societies" and the "Women's Alliances" and "Women's Leagues" are touched with the same imbecility as "Women's Clubs" and Men's Clubs.

The times are ripe for the next step forward in the way of social organizations. Let this achievement of Lincoln, Nebraska, stimulate other communities to go and do likewise, only better, and in as many different ways as conditions may dictate.

THE PULPIT

Class Consciousness in Our Democracy

SERMON PREACHED BY EDWIN ALFRED RUMBALL, OF ROCHESTER, N. Y.

Nearly seven-score years ago there was brought forth upon this eontinent a new nation, conceived in common liberty and dedicated to the principle that all men are created equal. This nation contains but one class—Freemen. Such is the statement of class in our democracy, to which we have now become used. We have heard it in our Fourth of July orations and seen it in verbose newspaper editorials; we have known it to be used as good campaign material by the politicians, and have found it as the reserve unreasoned conviction of very many complaisant citizens of our land. Alongside of this word about our political equality we have the religious and ethical assertion that all men are equal in the sight of God. Whatever be the inequalities in the sight of man, the religious men and women are consciously working towards a universal brotherhood of man. Neither in Politics nor in Religion is class consciousness supposed to be a factor worth much consideration. The politician who bids for the Italian, or the Catholic, or the Labor vote as such, is looked upon as introducing an evil emphasis into our common life.

It is one of the peculiar traditions of this country that here we have no classes. So strong is the tradition,—not necessarily the fact,—that we look upon every one who seems to half admit that there might be classes at this period, as a kind of half-made American. Said one writer recently, "There are those whose mental gateways are so low and narrow, that the idea that there are classes cannot be driven out of their heads. They are drawing lines that are artificial. They are false teachers and the worst foes of our civilization. Against them and against their false doctrine should be raised the voice of all sensible Americans."

We introduce the notice of these attitudes at the outset to observe the definition of class consciousness which most men have in mind when they refer to it today. It will set our minds free from irrelevant elements in the discussion, which have confused it in most minds, especially in the minds of those who have thought that politics and religion were the only things that could make classes. The question of class consciousness as we face it in America today is not a question of inequality either in our political life or in our religious life, but of the social inequalities which, arising from many causes, come chiefly from our manner of industry. The so-called class-struggle is industrial, and only political for an industrial end. In this country politics does not make classes, except in relation to our disfranchised women; it is in industry where livelihoods are earned by methods essentially different. One type of American gives long, hard work in exchange for his wage, another receives for no hard work rent, dividends, and profit, and has it all guaranteed to him by the law. It is this fact which is threatening the foundations of our democracy. It is this fact that produces men and women who view life from points of view totally different, and breeds conscious attitudes which are irreconcilable. In America the separation of the people into their industrial classes seems to be carried farther than even in Europe. In lands across the seas the position of the rich has been long established and they can afford to mix and rub shoulders more with the poor, and do so; in our own land, the rich have only just become rich, and they strive to keep as far away from those who represent their former condition as possible.

When the writer, Arnold Bennett, recently returned to England from this country, he told the English people that what struck him most in America was the wider gulf between the poor and the rich,—wider in New York than in London. Commenting on this, a conservative New England paper like the *Springfield Republican* was inclined to agree, that, to the loss of both rich and poor, these things are so. Of course, in Europe, class is frankly called a class; here we deprecate the word, but cannot hide the thing. I recall that once when I wanted to journey from New York to Rochester, upon finding a train that suited my convenience I was told that I could not travel on that train, for it had no common coaches, only Pullmans; and I had to wait for the common coach. In Europe this system would have been called first, second or third class; here, however, we would not dare to use the word classes, but we permit men and women to buy a separation from their fellows by calling our second class the Pullmans, and our first class the parlor car. By common consent we have used the words class consciousness in this country, however, almost wholly of the working people. But if we would be accurate we must apply the terms also to the employing class. The group that would make industry democratic and the group that would keep industry autocratic may be both class conscious. Regrettable as it may be that class consciousness should have invaded America, it forces upon us the lesson which very few of the pioneers of our political democracy dreamed of, that a people is not free until it be economically emancipated and morally emancipated. It compels our attention to this further reflection that privilege produces its own spirit of aristocracy all over the world, in kingdoms and in republics, and has the same evil look whether it grow in the favor of royalty or in the favor of unjust laws and unfair history. Recognizing, therefore, the existence of this class consciousness,—if we dislike the word "class," we can use the

more scientific term, "group-consciousness,"—it is the thing that matters most, not the name of it,—the remainder of our task at this time is to interpret its meaning in our democracy.

The first thing that might be said is that, while the causes of class-consciousness exist, the effects are inevitable. There are many good people who say that they wish to take a non-partisan position in regard to the grave social disturbances which our modern industry has brought about. They would shut their eyes to all classes and try to preserve an attitude somewhere between. But in the great movements of human life, the movements which are making the history of these days, it is hardly right or possible for us to try even to do this. Absolute disinterestedness, it is said, may belong to equations, but not to men and women. There is with all of us what has been called "an undertow of sympathy,"—it may be unexpressed,—which stamps us with the name of the group to which we belong. We may have perfect good will towards the opposite group, but because we are thinking, feeling human beings and not dummies, some kind of a group sense and group conviction is forced upon us.

The effect of all this on the working class is probably the most vital and most debatable part of our subject. We do not suppose that our greatest American, Abraham Lincoln, had ever read Karl Marx, but he expressed one of Marx's fundamental positions when he said, "The strongest bond of human sympathy outside the family should be one uniting all working peoples of all nations, tongues and kindreds." And let us grant to Lincoln the width of definition which we ought to grant to the word 'workers' when it is used by the modern Socialist, that the worker is one who produces value for human society. To the working people this class-consciousness means two things: a new loyalty and an awakening of social consciousness. In the *Atlantic Monthly* about a year ago there appeared a story of a young Italian, brought up, "or rather kicked up," in an Italian stable, who at the age of twenty was a young animal, unable to read, and desirous of little but the gratification of his passions. He became friendly with a Socialist group, and then came the awakening of the boy's soul. "How behave longer like a beast," he said. "I cannot disgrace the comrades. How should Luigi get drunk, there was the cause to serve. I serve it there, I serve it here. I now live clean. Life is holy." We can all see what had happened, he had become group conscious, and the force of the idea of the group was regenerating his life. An inside knowledge of the effect of all this class consciousness on the working people would make clear to us that it is a widening and not a narrowing of their thought of life. Interpreted from an unprejudiced viewpoint, accepting its highest legitimate expression and not its lowest, it must be said that class consciousness in our land is not fighting the people who already think in the terms of humanity, in the terms of the whole, but is rather trying to abolish that little corner-grocery consciousness that thinks all the time in the interest of self and in the interest of its own narrow, immediate family. The recent strike in Lawrence, Mass., seen from without may look stubbornly self-seeking, actuated by the worst impulses, but seen from within it is no longer a close unit fighting for self, but a band fighting each for the other. From the inside we see each loyally struggling for the other, with the sense of a common cause. They were mostly a simple, ignorant people, speaking fifty different languages, possessing many things that might divide them, but each member was submitting to one of the most valuable things in life, which we sometimes call team-work, which for them may be, and can be, the first step out of the narrow consciousness in which they till now have dwelt. In place of what has been called the freedom of the "disintegrating dust," they are obtaining the liberty of the "living corpuscle of blood." Prof. Vida D. Scudder, of Wellesley College, has recently written that in the working class consciousness we have the widest group loyalty to date, for the working people include the majority of human kind. "Class feeling quickens the imaginative power that democracy most needs. The tired workman absorbed in his machine, suddenly finds horizons open to his spirit. He hears the heartbeats of his brothers in Italy, Bohemia, Russia, and lo, a new means for accomplishing the work of the ages is open for him." He will be released from the life for self and let in to the life of the infinite. This is why to so many Socialists, their political hopes have become a religion. Up to this point our interpretation has been confined to explaining its recognition by and effect upon the working people. A further interpretation is needed, not so much of the term "Class" as of the word "Struggle," with which it is often coupled. Most of us repudiate the idea that our Democracy is to be a brute tug of war, thus anything that trains men and women to think of each other as enemies instead of brothers is felt to be fundamentally wrong in our land. Professor Ross, of Wisconsin, tells us that "You cannot sharpen class consciousness without whetting class hatred and thus loosening social bonds." Let us see if this is a necessary consequence, and if it is not, what is the conscious result that those who work for the increase of class consciousness have in mind.

It does not take long to see that it is indeed a struggle between brothers. The adversaries are those who live on the broad avenues of the town against those who live in the dark alleys and the back streets. But the most intelligent of all class conscious groups in the world,—the Socialist group,—says that in order to accomplish anything, *both sides must win,* that not a class ideal, but a common human democratic ideal must come out on top. This is very important, for many of us have received the impression from the bitter, hasty, unthinking words of some men who belong to the Socialist group that this is anything but its aim. Can we recall for a moment one little scene in "The Servant in the House"? Do you remember the moment when Manson was trying to find out the real Robert, that something like this happened? He discovered that in the fifteen years since he had been a drunkard he had made something different of himself. Manson found that he had become a Socialist, and Robert emphasized his change by saying that he was fighting now for his class "agin all the other classes." "Is that not a bit of the old Robert left?" said Manson; and as Manson pressed the question, do we remember the reply? "Well, yes, but can't a bloke speak 'otter than 'e means. Who's made me bitter?" We have all heard the Roberts of our country, and we all have some share in having made them bitter and caused them to speak hotter than they mean. But if we would judge

of an organized movement, we should go to its platforms and to its authorities and not to its bitter men. We should not like our Unitarianism to be judged from those of our number who are most bitter in their attacks on the other denominations. Professor Ross is partly right, the sharpening of class consciousness *may* sharpen class hatred, but it is not a consequence that is essential. The Socialist uses class consciousness, not to sharpen class hatred, but simply to point out the cause of it in our unfair methods of industry. "He tells the worker that it is not some class of men, but an unjust economic system that is the cause of all his class miseries." As Professor Rauschenbusch says, "It proposes to abolish the classes which industrialism has set up. . . . A society based upon this class division carries in itself the seeds of its own destruction. Such a society is founded upon fundamental injustice."

To come to a deeper study of this working class movement—and very much farther we cannot go at this time—it may be that we should find, as has been claimed for it, that it is the "only form of group consciousness yet evolved in history to look beyond its own corporate aim." It is concerned even for its enemies, whom it is fighting. It is thinking of all men, the rich and the poor, as being the common victims of a common injustice. Its minor loyalty, as Professor Royce would say, is bringing it all the time to "the loyality of the Whole." It is a class consciousness to abolish class consciousness, a widening of men's vision from self to class, and that a huge class—in order at last to widen it to the last great loyalty of the great human class of the whole race. This, be it said, is not the sentimental dreaming of newly born Socialists, but for many years has been the conscious aim of this group and its published statement. When Marx wrote his Communist Manifesto, he spoke of the coming disappearance of the classes, and said that public power would lose its political character simply on this account. In the last Platform of this party the words appear: "In this battle for freedom, the Socialist movement does not strive to substitute working class rule for capitalist rule, but by working class victory to free all humanity from class rule and realize the international brotherhood of man." What therefore is sought is not the transfer of privilege, but the abolition of privilege.

To thousands of men and women who pass from the petty selfish thinking in their own interests into the interests of the common good, group consciousness is a new horizon; a new heaven and a new earth; and the point all the time to remember is that there is nothing to prevent them from seeing other heavens yet to be, skies beyond skies.

The Social Message of Charles Kingsley

The modern social movement has so impressed the church that it is supposed to be an absolutely new matter, but the socialization of the church began a generation ago. It will be interesting to consider the social message of two or three great English preachers, who were pioneers in this movement. There are three whose names come at once to mind; Charles Kingsley, F. D. Maurice, and F. W. Robertson. The social contribution of the first of these, Charles Kingsley, will be the subject of this article.

It will be necessary to glance at the general conditions under which these three closely associated workers performed their task. The period covered by their active service is nearly one hundred years, 1805-75. Within this time the many-sided modern social movement was sharply marked. It was the period of the French Revolution, which at its heart was a social change. Within this period was the rise of modern socialism. Karl Marx published his famous "Manifesto" in 1847, and Germany made another epoch-marking contribution in Engel's "Scientific Socialism." It witnessed the rise and climax of Chartism, so that England had her part in this general agitation. It will be remembered that the theological waters were also greatly troubled on account of the formation of the Free Churches on the one hand and the Oxford movement on the other.

The progress of science, and particularly the application of the scientific method to all fields of thought, added another important element to the general situation. The three great preachers named endeavored to give direction to this social movement, which, in its radical roughness, had divers forms and many manners. It was their hope to give Christian leadership to this reformatory force. A moral motive is dangerous without direction. This was shown in the crimson story of the French Revolution. These men did yeoman service in their day, and the question of the hour is, Will we be able to give Christian leadership to the yet more complicated elements which are surging and swirling in our day?

The personality of Charles Kingsley was one of peculiar strength and charm. He was of the aristocratic class and environment, but, without patronizing or condescension, he was the friend of the downtrodden and oppressed.

He was a man of fine education, a Cambridge honor man, but devoted himself to the ignorant and the poor. He was a fine example of the consecration of culture, a rare grace in these commercial days when even educational ideas have a metallic ring. He was honored in his profession, being canon of Chester, and, later, of Westminster. At one time he was chaplain in ordinary to the Queen. His culture, position, and influence were devoted to unpopular causes, and he was one of the pioneers of the social movement.

There were three forms in which this most valuable service was rendered. (1) By his writings and sermons. (2) By his efforts in the Chartist movements. (3) By his leadership and inspiration of Christian Socialism.

1. Kingsley's writings are voluminous. His collected works fill twenty-five volumes. A sentence only can be given to the most noted works. In the "Saint's Tragedy," a poem, he gives expression of the social aspiration from a religious point of view. In "Yeast," a novel published in *Fraser's Magazine*, he portrayed the menacing conditions of rural England and gave voice to their aspirations. In "Alton Locke" he rendered a like service for the artisans and workmen in the great factory towns. In his

"Cheap Clothes and Nasty" he gave a scathing revelation of the English sweat shops. In this work he took the pen name of "Parson Lot"—a name which he thus made famous. His social message was also found in many contributions to the Christian Socialist pamphlets and printed sermons to workingmen, one of the most noted being, "The Message of Work to Laboring Men." Francis Hovey Stoddard in his "Evolution of the English Novel" writes: "It is too much to say that 'Alton Locke' brought on the political reforms of England —the demands for the charter, the equal districts, the vote by ballot, the extended suffrage; it is too much to say that 'Yeast' or 'Alton Locke' freed the apprentice or emancipated the agricultural laborer, but it is not too much to say that they notably advanced the cause of freedom." In all these works he endeavored to give a Christian direction to the social movement.

2. This same religious purpose was found in his activities of the Chartist agitations. These reached their height in the winter of 1847-48. There was great distress and great discontent, which was made more dangerous by the revolution on the Continent. There had been riots in London, Glasgow, Edinburgh, Liverpool, and other large towns. There was great excitement in London. The city was filled with troops under command of Wellington. The public buildngs were guarded and garrisoned with provisions as if for a siege. In this condition of things, Kingsley went up from the village parish of Eversley and had posted in London streets a placard, by which he expressed the sincerest sympathy for the workmen, to whom it was addressed, but also urged against the violence threatened and appealed to their religious sentiments. The motley mob read these words: "Englishmen! Saxons! Workers of the great, cool-headed, strong-handed nation of England, the workshop of the world, the leader of freedom for seven hundred years, men say you have common sense! Then do not humbug yourselves into meaning 'license' when you cry 'liberty;' who would dare refuse you freedom? For the Almighty God, and Jesus Christ, the poor Man who died for poor men, will bring it about for you, though all the Mammorites of the earth were against you."

The emphasis given to the religious solution has its message for our day in which, with the soaring price of living, we have conditions very similar to those of the Chartist days and the repeal of the corn laws.

3. Kingsley's relation to Christian Socialism is also well worthy of our study. The Socialism which he promoted was very different from the dangerous radicalism then rife in France. It was very different from the communistic manifesto of Karl Marx announced about the same time. The English leader had a different message from that of the German scholar or the French revolutionists. He maintained that the solvent of all problems was found in the diffusion of the Christian spirit, which was to furnish the motive, and the principles of the Christian message to give the direction of all reformatory action.

His Christian Socialism was not the modern socialistic ownership panacea, but co-operation, an early form of profit sharing. He aided in founding the "Working Tailors' Association" of workmen, who were also to be partners. The capital was furnished at a low rate by philanthropic friends whom he interested. His method was much like the Working Men's Association of F. W. Robertson, and may be well described as the profit-sharing method. This and the emphasis upon the religious motive made the two distinctive features of the Christian Socialism of Charles Kingsley. It had not the range of the modern Socialistic program, but had at least this virtue which may not be safely claimed for the modern doctrine—Kingsley's method was practical. Of his activity as a social agitator John Martineau, his beloved pupil, a member of his home, says: "He poured out the whole force of his eager, passionate heart, in wrath and indignation, against starvation wages, stifling workshops, reeking alleys, careless landlords, roofless cottages, hard and canting religion. His 'Poacher's Widow' is a piercing, heart-rending cry to heaven for vengeance against the oppressor. There is a righteous God is its burden, and such things cannot and shall not remain to deface the world which he had made."

It is evident that Kingsley felt his work was that of the pioneer. When the paper, the *Christian Socialist,* suspended publication, he printed in its last issue his "Epicedium," a poem in which he intimates that the final solution of the great problem will be worked out in America.

Fall warm, fall fast, thou mellow rain,
Thou rain of God, make fat the land;
That roots, which parch in burning sand.
May bud to flower and fruit again.

To grace, perchance, a fairer morn
In mighty lands beyond the sea,
While honor falls to such as we
From hearts of heroes yet unborn,

Who in the light of fuller day,
Of loving science, holier laws,
Bless us, faint heralds of their cause,
Dim beacons of their glorious way.

He does not lose hope under temporary defeat.

Failure? While tide-floods rise, and boil
Round cape and isle, in port and cove,
Resistless, star-led from above:
What though our tiny wave recoil?

A man's message to his fellow men is not merely the views he holds, the truths he proclaims, but himself—his spirit and his life. Charles Kingsley's most potent message to his troubled age was his own beautiful soul.

He was the chaplain of the Queen. When his life ended, representatives of royalty stood by his open grave. The gypsies of Eversley Common stood tear-silent by his tomb. They said his soul went to heaven on the prayer wings of the gypsies. His social message was challenged by some, but all understood the message of his life.

He was a Christian knight—a knight of the new chivalry of the new social order. His life message is summed up in the inscription which his wife caused to be carved on the marble cross which marks his grave in the Eversley churchyard. Under

a spray of his favorite passion flower are the words he had chosen, *"Amavimus, amamus, amabimus"*—(We have loved, we love, we shall love.) And circling round the cross, "God is love."

—*Rev. C. W. Barnes, D. D.*

From Northwestern Christian Advocate, January 24, 1912.

Death by the Law

THE HANGMAN'S PLACE IN CIVILIZATION

Opponents of capital punishments have always been charged with mawkisk sentimentality, or conniving at crime, or defeating the ends of justice, or desregard of the heartbroken kindred of the man brutally murdered, or, finally, blindness to the abyss of the criminal will and of human depravity. Inwardly I am aware that I am not guilty of any of these things. Yet, owing to certain considerations, I refrain from upholding the death penalty.

I assume that if this penalty is necessary, unconditionally necessary for all time, it must be supported by reasons so clear, so cogent, so unambiguous, that valid objections to it are no longer possible. What are those reasons?

Society's self-defense, says one. The murderer has declared war against society and thus put himself under martial law which requires his execution. This point is made by politicians and laymen rather than by jurists. The sufficient reply is that the imprisonment of the murderer would meet the need of social self-defense. He is then no more dangerous than a beast of prey in a cage, which we let live though it remain a beast of prey and still has a will to murder. Society would be feeble indeed if it could not protect itself against an imprisoned murderer save by killing him.

But another man argues that the very nature and mission of punishment inwardly require the death penalty as the only appropriate and proportionate response to the crime of murder. What, then, is the design of punishment? Deterrence, it is said, and since man fears nothing so much as death, the death penalty is the most powerful weapon against the murder lust. But the entire history of this penalty refutes this argument. Formerly the death penalty was far more terrible than it is today—was combined with the most exquisite tortures. And it was inflicted in the presence of the largest possible crowd—and yet it deterred not!

It was inflicted far more frequently than today, moreover, and for crimes for which a light imprisonment is now considered adequate—and yet crimes did not decrease. In England, up to 1870, the death penalty was inflicted for 160 offenses, for horse stealing, for stealing linen lying on the grass, for stealing a few dollars—and yet there were thefts. From 1821 to 1830 forty-six men were hanged for horse stealing and 109 men were hanged in twenty-two years for still smaller thefts. And yet the lust to steal is surely more easily terrorized than that of murder!

Instead of the death penalty being deterrent, it has demonstrably the opposite effect. So long as it was publicly inflicted it had a brutalizing effect upon the curious crowd. One shudders as one reads the fearful history of this brutalization.

But, happily, public executions are a thing of the past in most civilized lands.

Not the event itself, only the fact of the event, is mare public. But that which is forbidden to the eye all the more stimulates popular fantasy. Demonic powers slumbering in the souls of men are awakened. Such contagion has been proved. In proximity to a gallows on which a man has just been hanged similar transgressions to his have been committed for which the death penalty was administered anew. Pathological and immature natures are stimulated by the judicial and hanging process to become the center of like public attention, however sad it may be. This demonic spell of an execution would be broken if the murderer was imprisioned for life instead of hanged.

Is there not also a manifest injustice in a system of deterrence? Injustice to the evildoer? The degree and kind of punishment are conditioned by regard, not for him, but for those who might possibly do evil. Punishment—so a true advocate of justice would say—ought to be inflicted for the sake of justice, as atonement and compensation for guilt. But then is death, under all circumstances, the heaviest punishment? To not a few transgressors it seems a benefit in comparison with lifelong loss of freedom or lifelong weight of memory and remorse.

But, above all things else, the thought of "equal and exact" justice, false as it is in our penal code in general, is untenable as regards the death penalty. It is the last survival of the old eye for an eye and tooth for a tooth. But, even here, eyes and teeth are not of such equal value that one can be given for another! To be sure, the code of revenge prepared the way for a higher and more humane conception of punishment. But it is now directly opposed to this conception. Punishment, so far as it is not revenge, has to do with men, living men. Its purpose is to bring them to a consciousness of their guilt, to educate and improve them, to render their powers serviceable rather than injurious to society. Therefore the death penalty does not belong to human punitive and disciplinary agencies, because no discipline can be exercised in death.

Yet this thought of an equilibrium of justice is the last refuge to which the advocate of the death penalty withdraws. The act of a certain murder we may know—but the agent? How ramified, how intricate, how extensive the agent is! Hence from the point of view of "equal and exact" justice capital punishment in the nature of the case cannot be properly distributed. We are members one of another. No man lives to himself and no man dies to himself.

One of the discouraging signs of the times is the growing and callous insistence upon the death penalty among us. It indicates unbelief in the might of spirit, of truth, of humanity. This building our hope for the future and for the stability of society upon the hangman is a sorry comment upon us.

Instead of this, let us ask these questions: What contribution have I made to the commission of that murder? Can the poisonous germs potent in transgression be got out of the human soil by executing this transgressor and that? These germs are in the body politic and can be removed only by the moral renewal of the whole life. We have applied the commandment, "Thou shalt not kill," only to the murderer by profession; not to ourselves and our social life, not to our duty to

treat even the least human life as sacred.

We calmly see our comfort, our luxury, sacrifice hecatombs of human powers, human lives, family happiness, and we think we can absolve ourselves from share in this great collective guilt by thanking God that we are not as other men and by knotting the halter around the neck of some criminal who is largely our social creation. —*George Burman Foster.*

From the Daily News. *of the University of Chicago*

To "Flying Men"

The progress of aerial navigation the past few years has been marvelous in our eyes, but let me remind you it is but day-break upon the horizon of the up-to-date aviator. We have only begun to appreciate what is in store for those who do not waver and are really mindful of what they are to overcome. Remember there is one law in science that will hold in life in the air: "Obey a force and that force will obey you." Civilization moves with irresistible momentum, ever onward and upward. Its progress through fields of religion, science, investigation, yes, even to worldwide peace, is marked by sacrificial blood. It is an awful price that we pay, and the tax is sometimes national, sometimes individual, but always personal.

Let me remind Hoxsey's fellow aviators of Watts's celebrated picture, "Sic Transit." The artist portrays a notable warrior who is dead and lies under his pall. Beside him are his helmet, sword, shield and other symbols of his profession. Nothing is left now save that which he poured into the life of the country in which he lived. Underneath the picture is this triplet:

"What I spent I had;
What I saved I lost;
What I gave I have."

That sentiment contains the essence of my thought now, and brushing aside all conventionality at this time and at a time like this, I ask you who still have a chance to contribute to the world's welfare to bathe your lives in that high and mighty purpose and consecrate yourselves as problem solvers. Layman though I am, let me urge you to devote all of your energy of mind and being to making aerial navigation practical and safe. Shun the spectacular; shut your ears to the superficial blandishments of applause, and make a distinct contribution in these coming days to that, after all, that is really and permanently worth while in your chosen profession. Be sky pilots of the right kind.

You fear no man—I ask you to fear God. I speak to you as a layman, believing in God the Father Almighty, Maker of heaven and earth. I believe the words read by the minister from the Bible to be God's words. Jesus Christ once said, "Whosoever would save his life shall lose it." From what I have already said or suggested, you can easily believe I would not even spare you death if it came in the right cause. Live to the uttermost; get the most and give the most. But remember in your getting and giving, "we seek what we find and find what we seek." Jesus Christ not only said, "Whosoever would save his life shall lose it," but he said in the same breath, "Whosoever shall lose his life . . . shall find it." Let that soak deep into your minds and hearts. You know well enough you cannot buy life; you know quite as well that you cannot bribe death. Yet in more meanings than one you have chosen as your profession to "fly in the face of providence." "Fly!" and fly with integrity of purpose, say I. And I say it to you at the casket-side of this scout of the air, whom I saw fall and die.

But I also choose Scripture to express my thought at this time. Listen! "It is appointed unto men once to die, and after this cometh the judgment." The Standard Dictionary tells us that "Religion is a belief binding the spiritual life of man to a supernatural being upon whom he is dependent." Young men, the unexpected has come into our lives. Do not call it "luck," for that is a pagan word. Do not call it "fate"; that word is cold, bloodless, heartless. It is the will of God and you and I must bow before it. And, therefore, live your lives without fear of man and in the fear of God.

—*From address delivered by President John Willis Baer of Occidental College, at the funeral of Archibald Hoxsey.*

THE STUDY TABLE

Good Reading

A little volume from the Neal Publishing Company, of New York City, comes to me as the work of Rev. Elmer Willis Serl, entitled "The Laughter of Jesus." The number of people that will be shocked by this title I should not care to number. If Mr. Serl had only said "The Weeping of Jesus," every old fudge would have lifted her handkerchief in sympathy. The fact is there never was a happier man than Jesus. He was happy in his work, happy in his dreams, happy in his power, happy in his companions, and, above all, happy in his commonsense. The only trouble with Jesus was that he took it for granted there was more commonsense in the world than there was. When he said that he was a son of God he presumed on the moral and intellectual capacity of those who heard him, and of those who have read him since. Where the notion came from that his features were as doleful as those of an old fashioned deacon in a New England church, or why it should have been asserted that he was miserably unhappy in achieving the rescue of the world, is hard to understand. It will do any one good to read Mr. Serl's exposition of the man who stood up in his manhood and preached the doctrine of joy and love. I wish we had one or two of the songs that Jesus used to sing; at any rate there is enough in the Sermon on the Mount to make one look happy all his life, unless he read into it a lot of the rubbish preached in second-rate pulpits and read out of it all the beauty and strength of true life. I should like to find the man who would preach me the Sermon on the Mount from the standpoint of the Golden Rule; then would I go to church every Sunday. For the present I take it quite my privilege to follow Jesus when he tells us that those who have ears must do the hearing, and those who have eyes must do the seeing. It is not a pleasant thing to know that religion needs a reorganized method of teaching, but it is pleasant to know that the reorganization is a certainty. Mr.

Serl has just been through the South giving little talks on "Born an Original; Died a Copy;" "Called to Work;" "Hog, Hominy and Homespun." This is the sort of men we need just now, not Ralph Waldo Emersons, but Paul Dunbars and Elmer Serls,—people who can see for the common folk and talk in garden language, and interpret Jesus as a man who would hoe corn and dig potatoes as well as preach sermons.

———

From the same house I have a very charming book small volume for young folks, entitled "The Believing Years." Mainly it is a reprint from the *Outlook,* and it is a very good sample of a young people's book. What we want just now above everything else is good young people's books. I am not sure that we want them written distinctively for young people,—about that I am not quite opinionated; but I do feel sure that a certain professor is not quite right who insists that we shall keep seven or eight of the boy and girl years busy with fairy tales and other rubbish. The less of this stuff put into a child the better. I don't mean that a child ought to be brought up on old folks' diet without a stick of candy now and then,—only I mean that I like the candy just as well as they do, and eat it at eighty, and mean to eat it at ninety. Find the gauge of these boys that we saw at Washington the other day after bringing the level of our corn-crop from twenty-five or thirty bushels up to over two hundred; and find what they will read, and do their work at the same time, that is what we want. We do not want our homes filled up with a lot of books that dishonor work and exalt wealth and office. Above all, we do not need a rehash of war stories, whether from the Bible or elsewhere.

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The Independent gives us a capital description of the first President of China, written by Yama Ka Wa, the New York City correspondent of the largest daily paper in Japan. It is surely wonderful for those of us who began life as long ago as the presidency of Andrew Jackson, when our own republic scarcely crossed the Mississippi River and when our school books taught us that all the Chinese lived on rats and mice and were the relics of an ancient race of real power, to read now of the Republic of China and its first President, himself a Christian and highly educated in world literature. Prof. Briggs, of Union Theological Seminary, contributes to the same number of the *Independent* a discussion of the question whether the name of the Protestant Episcopal Church should be changed. We really do not care whether it is changed or not, but we do care whether its spirit shall be broadened and with it the spirit of all the churches in all lands. We note with great pleasure that Hamilton Holt, Editor of the *Independent,* is one of the recognized leaders of the World Peace Movement, and that he has just returned from several months' voyaging in behalf of peace as the true principle of civilization, and has resumed his seat as Editor. With him the *Independent* has become one of the foremost recognized organs of human fellowship and united effort for common welfare as against the insane selfishness of war.

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From the same house I have "The Quakers in the American Colonies," by Rufus M. Jones, Professor at Haverford College. Turn to the chapter on "The New Type of Social Religion," and you will get something well worth the reading. I do not agree with the author in his expression of regret that so much was done by the early Quakers to build up fences. The refusal to take an oath was a splendid protest against the utterly heedless handling of truth current in their days. What we need now above everything else is a protest against falsehood. The liar is the worst man that we have to deal with, and the man who does not care for the truth is as bad as the man who directly falsifies.

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From the same house I got a very charming book by Kathleen Norris, entitled "Mother." We are greatly in danger of losing the power to sound the depths of that magnificent word mother. There is nothing in the world more contemptible than a woman with children who has never yet become mother; a woman who prefers bridge to the nursery. "What a farce it was,—a busy woman. Milliner, manicure, butler, chef, club, card table, tea table—these and a thousand things like them filled her day"—no time to be mother.

E. P. POWELL.

Two California Books on Jesus

It is a great pleasure to welcome and commend these two little books which the Pacific Coast contributes on a subject of superior and undying interest, "The Public Ministry of Jesus" by Hon. Horace Davis, of San Francisco, and "The Christ of the Human Heart" by Rev. William Day Simonds, of Oakland. Both books are small in size but weighty in contents; attractive in binding and press-work, but still more attractive in literary style and spiritual teaching; rational in temper but tenderly reverent in tone; simple in aim and structure but strong in their appeal to the modern Christian consciousness. Mr. Davis succeeds in giving us in brief space a clear outline of the public career of Jesus; an achievement of no small merit. Mr. Simonds brings the personality of Jesus vividly before *the heart* in a very fresh manner. These pages carry no cold rationalism and no traditional gush. It is to be hoped that these books will have a wide reading, for they deserve it, and whenever read they will brighten and sweeten human life.

Roslindale, Boston. JOSEPH H. CROOKER.

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In "Love vs. Law," by Colette Yoer, a comparatively new writer of France, we have a charming picture of the French "New Woman," who, although she may compete with man in a field hitherto distinctively his own, is first and last and all the time a woman.

Those who have read "The Rosary" and "The Mistress of Shenstone," by Florence J. Barclay, will find, to my notion, "The Following of the Star" a decided improvement,—powerful in characterization and finished in workmanship.

"A Weaver of Dreams," by Myrtle Reed McCullough, is a pleasant little love story, with no problems to disturb one's thoughts.

All these books are from the press of G. P. Putnams' Sons.

A. L. P.

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THE FIELD

"The World is my Country, to do good is my Religion."

ABRAHAM LINCOLN CENTRE, CHICAGO.

The following report of the Secretary and Treasurer was read at the Annual Meeting of All Souls Church, Jan. 11, 1912.

As superintendent of the building, I can report by far the most successful and most active year in the history of the Lincoln Centre. The building has been used continuously from January to December. If our night engineer did not 'tend the boilers with one hand and do the janitor work with the other while the rest of us are asleep, it would be hard to keep up with the procession. The possibility of doing this is the result of the change from a high pressure to a low pressure system of heating.

Four Summer Schools, Schools of Singing, Dancing, Art and Christian Science occupied the building continuously from the 26th of June to the 4th of September, and contracts are now ready for signature for renewal of these leases for the summer of 1912. The Chicago School for Playground Workers, under the leadership of Miss Mari Hofer, became our tenant last September, but the relationship is not merely commercial, for Miss Hofer and her assistants help sympathetically in many ways with the boys and girls.

The income from the rentals has been most encouraging, but so much of our work, especially of the work we most want to do, is unremunerative on the dollar-and-cent side, that we can never rest on our oars and say there is enough to see us safely through. Light is what we need—floods of it—but the ticking of the meter checks off the dollars too rapidly for the treasurer side of the superintendent to see the electric lights going with any great degree of comfort.

The Lincoln Centre has been a hospitable meeting place for many of the forces working for the civic betterment of Chicago. The Orchestra Concerts, under the able direction of Mr. A. W. Holmes, are now held, with the co-operation of the Arché Club, every Sunday afternoon, at the popular admission price of ten cents. The attendance has reached as high as 700 in one Sunday. Lincoln Centre donates the auditorium. We had our day at the Child Welfare Exhibit on the 24th of last May, and something was doing from 10 o'clock in the morning until 10:00 at night.

Through the generosity of Mr. Edward Morris, the floors of the auditorium and galleries have been covered with cork carpet and a suitable rug purchased for the platform, at a cost of $690.96. The floors and woodwork have been kept clean with soap provided by the kindness of Swift & Company. The building is in good repair, but the walls of the auditorium are still raw and unattractive.

Mrs. Randall has enlarged the social life so much that the kitchen is inadequate to the needs of her many functions. The elevator is too slow for the progressive club women who gather here, and the telephone service needs readjustment. These are some of the improvements needed which will doubtless be achieved this year with the help of the chairman of the house committee, Sumner Sollitt.

It seems to your superintendent that the time has come for judicious but aggressive advertising. The daily papers are pressing us with attractive propositions. Our past experience proves that every venture in that direction has paid. We have the goods the people need; why not let them know it?

All Souls Church and Abraham Lincoln Centre, this year, greatly to the comfort of the treasurer, have handled separate pocket books; the plan has worked well, for all bills have been paid or provided for with a balance on the right side. There are undoubted advantages in this separate bookkeeping, but it would be a sorry day for both institutions if there were an attempt to differentiate in personality, for the spirit and cause are identical.

I must not close without a word of gratitude for the cordial co-operation and support I have received from all the officers and workers. Mr. Penhallow, in addition to his duties as chairman, has been ready to take Mr. Jones' place on the platform in his absence, and Mr. S. W. Lamson, treasurer of Lincoln Centre, and Sumner Sollitt, chairman of the house committee, have been the solvers of hard problems and friends subject to every call.

EDITH LACKERSTEEN,
Treasurer of All Souls Church, and Superintendent of Building.

CHICAGO CITY CLUB IN NEW HOME

The City Club of Chicago opened its new club house during the week of January 8 with a series of receptions and dinners which set a new standard in occasions of this sort. Each evening witnessed a noteworthy gathering designed to interpret to some group in the community the civic spirit and work which the club exists to promote. Presidents' Night, when every former president spoke, with President Henry B. Favill as toastmaster, was the opening event. The main address of the evening was by Secretary of the Interior, Walter L. Fisher, who was president in 1909-10. This evening was for members only, but on each of the remaining nights the club had as its guests 250 representative Chicago people.

The new building is at 315 Plymouth Court, just south of Jackson Boulevard. It is six stories in height, but two of the stories—those containing the lounge and the main dining-room—are of such height that mezzanine floors are inserted in the rear half. Its architects, Messrs. Pond and Pond, have sought to combine the home-like quality that belongs to a club with the dignity that is suited to an organization which exists primarily to fill a civic function. The attractive lounging, dining, reading, and billiard rooms will serve excellently the social side of the club's activities, while the library will house a collection of books, pamphlets, and reports of special value for the club's civic work. The private dining-rooms will facilitate the committee meetings in which public affairs are discussed and the efforts of the club formulated.

These twenty-four civic committees, composed of about fifteen volunteers each, afford the working machinery whereby the club's influence is brought to bear. There is scarcely a civic problem in all Chicago that they do not touch. They investigate and report upon the particular subjects within their province, and on approval of the directors of the club take such steps as they deem wise to give effect to their recommendations. About thirty discussions on questions of public interest are held each year, most of them at luncheon time. These are reported in the **City Club Bulletin.** The club maintains, moreover, a free lecture bureau through which churches, societies, clubs, and other organizations in Chicago are supplied with speakers—all volunteers from the City Club membership.

With its splendid new building and its membership swelled to over fifteen hundred, the City Club of Chicago is now in a position to push forward far more effectively along the lines of its important public service.—*The Survey.*

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